

The Brooklyn Jewish Center Review

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PEOPLE

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FEBRUARY

1941

THE CENTER BULLETIN BOARD

"TOWN MEETING OF THE AIR"

Every Thursday Eve. at 9:00

Next Meeting. Feb. 27th

Subject:

"HOW SHOULD THE MOVIES
AID IN NATIONAL
DEFENSE?"

Radio Speakers:

ROSALIND RUSSELL
WALTER WANGER
DONALD OGDEN STEWART
MANCHESTER BODDY

The meetings are held in the Ladies
Social Room on the second floor. Dis-
cussion precedes and follows each
broadcast.

BASKETBALL GAME

Sun. Eve., Feb. 23rd - 8:30 p.m.

Brooklyn Jewish Center

vs.

Union Temple

— Admission —

50c to members; 75c to non-
members; 50c to girls

Y.F.L. Invitation Dance follows game.

MARCH 2nd

N. Y. A. C.

MEMBERSHIP SOCIAL MEETING

in honor of

Mrs. Albert Witty

Retiring President of the Sisterhood

Wednesday Evening March 12

at 8:30 o'clock promptly

An interesting program in keeping
with the spirit of Purim is being ar-
ranged by the Social Committee.

Members are requested to please
reserve the date.

CENTER ACADEMY

of

The Brooklyn Jewish Center

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SCHOOL . . . COMPLETE CURRICU-
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FUNDAMENTAL EDUCATION IN HE-
BREW and JEWISH CULTURE.

Hours 8:45 a.m. to 3:15 p.m.

THE UNITED JEWISH APPEAL CONTROVERSY

Following the published decision by the leaders of the Joint Distribution Committee and the United Palestine Appeal that henceforth these two agencies, together with the National Refugee Service, were to conduct separate campaigns for funds, negotiations were instituted by leaders of the groups in the hope that some basis of allocation might be agreed upon, either preceeding or following the joint local appeal, that would bring about a merged campaign in our borough.

Those favoring such a move have advanced the reason that a dual drive would prove more costly, would bring about confusion in the minds of the prospective donors, and, what is most important, would result in diminished contributions to all the causes concerned. In addition, it would lead to divided efforts, chaos and disunity in the ranks of Brooklyn Jewry at a time when unity and harmony are most essential.

At this writing, negotiations are still continuing, and the advocates of a unified campaign hope that some method of cooperation will be evolved, not only in our own city, but in the country as a whole.

The following statement by William I. Siegel, well known as a Zionist leader, and member of the Editorial Board of the Brooklyn Jewish Center Review, represents the views of the large group which favors separate campaigns, and is published here for the purpose of clarifying the controversy.

THE dissolution of the United Jewish Appeal throughout the nation has created many problems in individual communities. Whether that dissolution was wise or unwise is, in the absence of any reasonable possibility of an early merger, an academic matter which can be of small help in the solution of the problems raised by the severance, and therefore it is not proposed for discussion here. One of the most urgent of these problems is the right of any specific community to conduct a joint fund-raising campaign within its own borders. In Brooklyn, particularly, the suggestion has been made that such a campaign be now commenced, with allocation of the proceeds to be made by a committee representative of the three bodies which heretofore constituted the United Jewish Appeal: the United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service.

The present writer believes that such a campaign in Brooklyn is unwarranted, unjustified and improper.

The major, if not the sole, argu-

ment which is advanced in justification of such an endeavor is that otherwise all of the constituent elements will suffer a financial loss which in turn will increase the miseries of our Jewish brethren overseas.

No attempt will be made here to deny this, although it is obvious that such an assertion can be based only on prophecy and that no man can speak with unembarrassed assurance. Assuming, however, that to be the case there are reasons of great importance which make it necessary, in the opinion of this writer, that the risk be run.

A basic approach to the question is, that of the three constituent elements in the United Jewish Appeal, two were concerned with a program in itself gravely important, but in the last analysis, a program of the moment, whereas one was founded on a permanent ideological basis. The distinction between the United Jewish Appeal on the one hand, and the Joint Distribution Committee and the National Refugee Service on the other, must be obvious. With all of the work

of the Joint Distribution Committee in Europe (and on a much lesser scale of the National Refugee Service in this country) the fruit of the work would in no way solve the Jewish problem either in Europe or America. Soup kitchens are but a palliative which cannot cure an underlying cancer. On the other hand, the United Palestine Appeal, by the rebuilding of Eretz Israel, does approach ever more closely the answer to the problem. Every *dunam* of land purchased and every *chalutz* colonized bring us by so much closer to the permanent answer.

For this reason, if a choice is to be made, even though the choice be a painful one, that choice must be made in the favor of the United Palestine Appeal, as distinguished from its former co-partners.

This writer believes that that choice of severance must be made; and for a variety of reasons. In the first place, it is the settled policy of the leaders of the United Palestine Appeal that the dissolution of the United Jewish Appeal take place. They have reached the decision under compulsion; but the decision is there. We constantly bewail the lack of discipline in American Jewish life and the failure of our people to follow the programs laid down by democratically chosen leaders. In view of the national policy, how else can a united drive in Brooklyn be considered except as a breach of the national discipline?

There is a further and even more urgent reason. One mentions the fact with distaste; and yet truth compels the statement that there never was a real and valid basis for amalgamation between the United Palestine Appeal and its former associates. Not only are the causes differentiated by the presence in the one and absence in the other of the factor of permanence previously adverted to. The basic difference lay in the point of view—the Jewish *Weltanschauung*—of the people who in pre-merger years directed the respective groups. The point need not be labored. It is proved by the fact that whereas many and

probably most Zionists were participants in Joint Distribution Committee work, on the contrary, few if any important Joint Distribution Committee participants had either an interest or a direction in the purposes of the United Palestine Appeal. The writer is one of those who originally opposed the amalgamation of the two in the formation of the United Jewish Appeal. This opposition rested in the belief that the results to be obtained by such a unified program could not justify the discord which would inevitably arise and which, sooner or later forcing a dissolution, would have a harmful effect on American Jewish life. The writer believes that such a merger, by reason of the financially and socially superior influences of the Joint Distribution Committee in this country, caused the United Palestine Appeal (not gradually, but quickly and not to a small, but to a large extent) to lose its own identity and become an appendage of the Joint Distribution Committee. It hurts to say it, but there can be no question that this has happened. The bland disregard of Palestinian propaganda and the casual dismissal of Zionism which was displayed in every bit of important United Jewish Appeal publicity was proof positive not only of a dissimilarity in aim and purposes but even of a definite hostility towards Palestine among the influential counselors of the United Jewish Appeal.

An opportunity is now offered to repair the damage done over a period of two years by such a miasmatic atmosphere. Those who insist that a long view be taken, that Zionism and Palestine be restored through the medium of the Funds to their proper perspective in the eyes of American Jewry, cannot permit themselves to be turned from this emphasis by any other consideration of financial proportions. There always comes a time in the life of causes as in the life of men when a hard and long and lonely way is the road to the ultimate goal. We believe that the United Palestine Appeal today must take that road if, in the years to come, Palestine is not to be shunted off into some forgotten corner in the mind of an American Jewry whose heart has been played upon but whose head has been neglected; whose sympathies have been deeply touched but whose Jewish soul has not fructified.

—WILLIAM I. SIEGEL

JUST BETWEEN OURSELVES—

An Intimate Chat Between Rabbi and Reader

It is a pity that certain important events and occasions lose much of their special meaning and significance just because they happen to be repeated at regular intervals. The inspiration and the joy that they bring to us on their first or second appearance are gradually lost the more often they come to us.

This thought comes to my mind as I contemplate our Annual Meeting. I wonder how many readers can still recall the first few Annual Meetings held by our Center? They were gala affairs, held in the Synagogue proper. The main Synagogue had to be used to accommodate the large number of men and women who came, eager to hear the reports of the work done and progress achieved. But the Synagogue was used, too, because every one felt that there was a touch of sanctity about the entire program—it was a re-consecration on the part of all the members to the efforts to carry on the holy work in a measure worthy of our undertaking.

Last month's gathering marked the twenty-second Annual Meeting of our institution. It is but natural that much of the glamor and the novelty of the earlier Annual Meetings should no longer be felt. It is quite natural that many members should not flock to these gatherings in the same numbers that they did in the earlier years of the Center's history.

It is, however, a cause for congratulation to know that those who did attend were still thrilled with the record of the past year's achievements. The story, as presented by our president, Mr. Joseph M. Schwartz, of the devoted efforts on the part of our members to clear much of the Center's indebtedness, the progress made for the improvement of the entire structure of the institution, and above all, the fascinating record of the manifold activities and departments of the Center, held the interests of the large gathering from the beginning to the very end of the evening's program. There was not only a satisfaction in work accomplished, but as in the early years, there was evident a

spirit of re-dedication and re-consecration to further the ideals for which our Center stands.

What seemed to thrill the members most was the sight of so many young people present, and the report of the interest shown by the younger members in upholding and developing the ideals of the Center.

An institution which, in its twenty-second year, can still arouse enthusiasm in a large number of its members through an inventory of activities and accomplishments, is one which, we may say, in all humility, is worthy of the high position it has attained in the life of American Jewry.

Israel H. Peruthal

GREEKS GRATEFUL TO JEWS FOR SYMPATHY

THE sympathy for Greece expressed by world Jewry has been greatly appreciated by the Greek people. Recently, two important Athens newspapers, *Acropolis* and *Kathimerini*, published articles welcoming the lively sympathy shown by the Jews, and particularly by the Jews of America, and stressed the fact that Greece has always shown tolerance and friendship for her Jewish citizens. The recognition of this fact, the papers comment, was of great value to Greece in her fight for freedom.

"In Greece, the home of freedom and religious tolerance, anti-Semitism has never taken hold, or aroused any echo in the hearts of the people," wrote *Acropolis*. "We received with joy the enthusiastic manifestations on the part of the Jews of Palestine in favor of Greece, because they are sincere. Greece is one of the few countries in which the sorely tried children of Israel have always found asylum, justice, and civic equality. Today, too, there are many Jews among the soldiers in the Greek Army fighting against Fascism, including many wounded and heroic dead, such as Major Mardocheaus Frizes."

"בינינו לבין עצמנו"

MOSES—THE LEADER OF A PEOPLE

By WINSTON CHURCHILL

'And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror, which Moses shewed in the sight of all Israel.'

THESE closing words of the Book of Deuteronomy are an apt expression of the esteem in which the great leader and liberator of the Hebrew people was held by the generations that succeeded him. He was the greatest of the prophets, who spoke in person to the God of Israel; he was the national hero who led the Chosen People out of the land of bondage, through the perils of the wilderness, and brought them to the very threshold of the Promised Land; he was the supreme law-giver, who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely founded. Tradition lastly ascribed to him the authorship of the whole Pentateuch, and the mystery that surrounded his death added to his prestige.

Let us first retell the Bible story.

The days were gone when Joseph ruled in Egypt. A century had passed. A new Pharaoh had arisen who knew not Joseph. The nomadic tribe of Bedouins who, in the years of dearth preceding the Great Famine, had sought asylum by the ever-fertile banks of the Nile, had increased and multiplied. From being a band of strangers hospitably received into the wealth of a powerful kingdom, they had become a social, political, and industrial problem. There they were in the 'Land of Goshen,' waxing exceedingly, and stretching out every day long arms and competent fingers into the whole life of Egypt. There must have arisen one of those movements with which the modern world is acquainted. A wave of anti-Semitism swept across the land. Gradually, year by year and inch by inch, the Children of Israel were reduced by policy of the State and the prejudices of its citizens from guests to servants and from servants almost to slaves.

Building was the mania then, and

here were strong, skillful, industrious builders. They were made to build. They built for Pharaoh by forced labor treasure cities or store cities, for the real treasure then was grain. Two such cities are mentioned in Exodus Pithom and Rameses. The Egyptologist Naville has uncovered the city of Pithom, which was indeed built in the time of Rameses, and lies in that 'Land of Goshen' on the north-east frontier, where the Children of Israel were settled. The fluctuations of the Nile could only be provided against by enormous granaries filled in good years. The possession of these granaries constituted the power of government. When a bad season came Pharaoh had the food and dealt it out to man and beast in return for plenary submission. By means of this hard leverage Egyptian civilization rose. Grim times! We may imagine these cities built by the Israelites in the capacity of state serfs as enormous food-depots upon which the administration relied to preserve the obedience of the populace and the life of the nation.

The Israelites were serviceable folk. They paid their keep, and more. Nevertheless, their ceaseless multiplication became a growing embarrassment. There was a limit to the store depots that were required, and the available laborers soon exceeded the opportunities for their useful or economic employment. The Egyptian government tell back on birth control. By various measures which are bluntly described in the book of Exodus, they sought to arrest the increase of male Israelites. Finally they determined to have the male infants killed. There was evidently at this time a strong tension between the principle of Jewish life and the ruthless force of established Egyptian civilization. It was at this moment that Moses was born.

The laws were hard, and pity played little part in them. But his mother loved her baby dearly, and resolved to evade the laws. With immense difficulty she concealed him till he was three months old. Then the intense will-to-live in the coming generation led her to a bold stratagem. It has its parallels in various ancient legends about great men. Sargon, the famous

This study of Moses was written by Britain's great leader a number of years ago, and is included in a volume of essays, "Thoughts and Adventures," published in England in 1932 by Thornton Butterworth.

Sumerian King, was abandoned by his mother in a basket of reeds, and rescued and brought up by a peasant. There are similar stories about the infancies of Romulus and Cyrus. In this case the only chance for the child was that he should be planted upon the Court. Pharaoh's daughter, the Princess Royal, was accustomed to bathe in the Nile. Her routine was studied. A little ark of bulrushes floated enticingly near the bank from which she took her morning swim. Servants were sent to retrieve it. Inside this floating cradle was a perfect baby . . . 'and the babe wept!' The heart of the Princess melted and she took the little boy in her arms, and vowed he should not perish while her father's writ ran along the Nile. But a little sister of the infant Moses judiciously posted beforehand now approached. 'I know where a nurse can be found.' So the nurse was sought, and the mother came. In the wide economy of an Imperial household a niche was thus found where the baby could be reared.

The years pass. The child is a man, nurtured in the palace or its purlieus, ranking, no doubt, with the many bastards or polygamous offspring of Oriental thrones. But he is no Egyptian, no child of the sheltered progeny of the Nile valley. The wild blood of the desert, the potent blood of Beni Israel not yet mingled with the Hittite infusions, is in his veins. He walks abroad, he sees what is going on. He sees his own race exploited beyond all economic need or social justice. He sees them the drudge of Egypt, consuming their strong life and seed in the upholding of its grandeur, and even grudging the pittance which they earn. He sees them treated as a helot class; they, the free children of the wilderness who came as honored guests and had worked every hour of their passage! Upon these general impressions he sees an Egyptian beating an Israelite; no doubt a

common spectacle, an episode coming to be accepted as part of the daily social routine. But he has no doubts; not for a moment does he hesitate. He knows which side he is on, and the favors of the Court and the privileged attachments which he had with the ruling and possessing race vanish in a moment. The call of blood surges in him. He slays the Egyptian, amid the loud and continuing applause of the insurgents of the ages.

It was difficult to conceal the corpse; it was even more difficult to conceal the tale. No very lengthy interval seems to have elapsed before it was known throughout the palace that this somewhat nondescript and hitherto favored denizen had bit the hand that fed him. How easily can we recreate their mood! The most cultured and civilized states and administrations of the present day would have felt with Pharaoh that this was going altogether too far. Very likely Egyptian public opinion—and there is always public opinion where there is the slightest pretence of civilization—fixed upon this act of violence as a final proof that the weakness of the government towards these overweening strangers and intruders had reached its limit. At any rate Pharaoh—which is as good a name as any other for the governing classes in any country at any time under any system—acted. He decreed death upon the murderer. We really cannot blame him; nor can we accuse the subsequent conduct of the slayer. His action also conformed to modern procedure. He fled.

In those days a little island of civilization had grown up under the peculiar physical stimulus of the Nile flood and the Nile mud with all the granary system to grip it together—a tiny island in a vast ocean of bleak and blank starvation. Few and far between were the human beings who were able to support life beyond its shores. There were, indeed, other similar islands in other parts of the world, in Mesopotamia, in Crete, in Mycenæ; but to Moses the choice of Egypt or the wilderness, all that was now open, was, in fact, virtually a choice between swift execution and the barest existence which can be conceived.

Moses fled into the Sinai Peninsula. These are the most awful deserts where human life in any form can be supported. There are others, like the vast expanses of the Sahara or the

Polar ice, where human beings cannot exist at all. Still, always a very few people have been able to keep body and soul together amid the rigors of the Sinai Peninsula. There are nowadays a few hundred Bedouin inhabitants. But when an aeroplane makes a forced landing in the Sinai Peninsula the pilot nearly always perishes of thirst and starvation. In these dour recesses the fugitive Moses found a local chief and priest named Jethro. With him he took up his abode; he rendered him good service, married his daughter, Zipporah, and dwelt in extreme privation for many years. Every prophet has to come from civilization, but every prophet has to go into the wilderness. He must have a strong impression of a complex society and all that it has to give, and then he must serve periods of isolation and meditation. This is the process by which psychic dynamite is made.

Moses watched the skinny flocks which browsed upon a starveling herbage, and lived a life almost as materially restricted as theirs. He communed within himself, and then one day when the sun rode fierce in the heavens, and the dust-devils and mirages danced and flickered amid the scrub, he saw The Burning Bush. It burned, yet it was not consumed. It was a prodigy. The more it burned the less it was consumed; it seemed to renew itself from its own self-consumption. Perhaps it was not a bush at all, but his own heart that was aflame with a fire never to be quenched while the earth supports human beings.

God spoke to Moses from the Burning Bush. He said to him in effect: 'You cannot leave your fellow-countrymen in bondage. Death or freedom! Better the wilderness than slavery. You must go back and bring them out. Let them live among this thornscrub, or die if they cannot live. But no more let them be chained in the house of bondage.' God went a good deal further. He said from the Burning Bush, now surely inside the frame of Moses, 'I will endow you with superhuman power. There is nothing that man cannot do, if he wills it with enough resolution. Man is the epitome of the universe. All moves and exists as a result of his invincible will, which is My Will.'

Moses did not understand the bulk of this, and asked a great many questions and demanded all kinds of guar-

antees. God gave all the guarantees. Indeed, Moses persisted so much in his doubts and bargainings that we are told Jehovah (for that was the great new name of this God that spoke from the Burning Bush) became angry. However, in the end He made his contract with the man, and Moses got a fairly reasonable assurance in his own mind that he could work miracles. If he laid his staff upon the ground he was sure it would turn into a snake, and when he picked it up it would become a staff again. Moreover, he stipulated that he must have a spokesman. He was not himself eloquent; he could give the driving force, but he must have a competent orator, some man used to putting cases and dealing in high affairs, as his assistant. Otherwise how could he hold parley with Pharaoh and all the Ministers of the only known civilization his world could show? God met all these requests. A competent politician and trained speaker in the shape of one Aaron would be provided. Moses now remembered his kinsman Aaron, with whom he had been good friends before he had to flee from Egypt. Thereupon action! Jethro is told that his son-in-law intends to start on a great adventure. He gives his full consent. The donkey is saddled; Zipporah, the two children, and the family property are placed upon its back, and through the dust-clouds and blazing sunlight the smallest, most potent and most glorious of all the rescue forces of history starts upon its expedition.

Undue importance can easily be given to the records of the protracted duel between Moses and Pharaoh. The plagues of Egypt are famous, and most of them were the kind of plagues from which Egypt has frequently suffered—pollution of the Nile and the consequent destruction of its fish; multiplication of frogs and their invasion of the land; flies beyond all bearing; lice abounding (but some authorities say they were gnats); the death of cattle; darkness over the face of the earth such as is produced by prolonged sandstorms; the prodigy of hail in the Nile Valley; finally the death of the first-born by pestilence. The local magicians, entering fully into the spirit of the contest, kept going until the third round, measure for measure and step for step. But when the dust turned into lice they admitted with professional awe that this was "the finger of God."

Great interest attaches to the behavior of Pharaoh. Across the centuries we feel the modernity of his actions. At first he was curious, and open to conviction. Quite mild plagues brought him to reason. He was ready to let the Israelites depart into the wilderness and sacrifice to their potent God. This serious concession arrested all his building plans and caused considerable derangement in the economic life of the country. It was very like a general strike. It was no doubt represented to him that the loss to the national income from this cessation of labor would be disastrous to the State. So he hardened his heart and took back in the evening what he had promised in the dawn, and in the morning what he had promised the night before. The plagues continued; the magicians dropped out. It was dead-lift struggle between Jehovah and Pharaoh. But Jehovah did not win too easily. The liberation of the Children of Israel was only a part of His high Purpose. Their liberation had to be effected in such a manner as to convince them that they were the Chosen People, with the supreme forces of the universe enlisted in their special interest, should they show themselves faithful. So Jehovah laid on His plagues on the one hand, and hardened the heart of Pharaoh on the other.

It has often happened this way in later times. How often governments and peoples plunge into struggles most reluctantly, terrified of their small beginnings, but once swimming in the torrent go on desperately with immense unsuspected reserves and force in the hopes of emerging triumphantly on the other side. So Pharaoh and the Egyptian Government, once they had taken the plunge, got themselves into the mood that they would 'see it through'; and this perhaps 'hardened their hearts.' However, the plagues continued and one misfortune after another fell upon the agonized State, until finally a collapse occurred. Pharaoh decided to 'let the people go.'

Amid the general confusion which followed this surrender the Chosen People spoiled the Egyptians. They begged, borrowed, and stole all they could lay their hands upon, and gathering themselves together laden with treasure, equipment, and provender, launched out from the island of civilization into the awful desert. Their best chance was to cross the isthmus which joins Africa with Asia and

make for the regions we now call Palestine. But two reasons which could not be neglected weighed against this. First, the Philistines barred the road. The formidable people had already carried their military organization to a high pitch. The Israelites after 150 years of domestic servitude in Egypt were in no condition to encounter the fierce warriors of the wilds. Secondly, and concurrently, Jehovah had told Moses he must lead the liberated tribe to the neighborhood of Mount Sinai, where other revelations of the Divine Will would be made known to them.

They marched accordingly to the northern inlet of the Red Sea. There is much dispute as to their numbers. The Bible story says they were 600,000 men, with women and children in addition. We may without impiety doubt the statistics. A clerical error may so easily have arisen. Even today a nought or two is sometimes misplaced. But more than two thousand years had yet to pass before the 'nought' and all its conveniences was to be at the disposal of mankind. The earlier forms of notation were more liable to error than our own. Unless the climate was very different from the present it is difficult to see how even 6,000 persons could have lived in the Sinai Peninsular without supernatural aid on a considerable and well-organized scale.

But now once again Pharaoh has changed his mind. No doubt the resentment aroused among the Egyptians by the wholesale pillage to which they had been subjected in their hour of panic, combined with the regrets of the government at the loss of so many capable laborers and subjects, constituted a kind of situation to which very few Parliaments of the present age would be insensible. The Egyptian army was mobilized; all the chariots set out in pursuit. The fugitive tribesmen, having reached the shore of a body of water called the 'Yam Suph,' at the extreme northern end of the Gulf of Akaba, were trapped between the sea and Pharaoh's overwhelming host. Their situation was forlorn, their only resource was flight, and flight was barred by salt water.

But Jehovah did not fail. A violent eruption occurred, of which the volcanic mountains of these regions still bear the traces. The waters of the sea divided, and the Children of Israel passed dryshod across the inlet. Pharaoh and his host, hotly fol-

lowing them, were swallowed up by the returning waters. Thereafter, guided by a pillar of smoke by day and of fire by night, the Israelites reached the neighborhood of Mount Sinai. Here Moses received from Jehovah the tables of those fundamental laws which were henceforward to be followed, with occasional lapses, by the highest forms of human society.

We must, at this point, examine briefly the whole question of the miracles. Everyone knows that the pollution of rivers, the flies, frogs, lice, sandstorms, and pestilence among men and cattle, are the well known afflictions of the East. The most sceptical person can readily believe that they occurred with exceptional frequency at this juncture. The strong north wind which is said to have blown back the waters of the Red Sea may well have been assisted by a seismic and volcanic disturbance. Geologists tell us that the same fault in the earth's structure which cleft the depression of the Dead Sea in Palestine runs unbroken to the Rift Valley in what we now call the Kenya province of East Africa. The Sinai Peninsula was once volcanic, and the Bible descriptions of Mount Sinai both day and by night are directly explicable by an eruption, which would have provided at once the pillar of cloud by daylight and of fire in the darkness. Flocks of quails frequently arrive exhausted in Egypt in their migrations, and some might well have alighted in the nick of time near the encampment of the Israelites. Renan has described the exudation by certain shrubs in the Sinai Peninsula of a white gummy substance which appears from time to time, and is undoubtedly capable of supplying a form of nourishment.

All these purely rationalistic and scientific explanations only prove the truth of the Bible story. It is silly to waste time arguing whether Jehovah broke His own natural laws to save His Chosen People, or whether He merely made them work in a favorable manner. At any rate there is no doubt about one miracle. This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea of which all the genius of Rome were incapable. There was to be only one God, a universal God, a God of nations, a just God, a God

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JEW IN IRAQ

By ARTHUR SETTEL

ON a hot afternoon in October, 1936, a mob of young men dressed in ordinary European clothes, charged down the main street of the city of Baghdad, capital of ancient Iraq (Mesopotamia). Then, in the presence of police, they directed a hail of stones at shop windows bearing easily recognized Jewish names: Ibrahim Kohan, Yussef Effendi Mizrachi, Musa el-Yehidi, etc. In one of the shops they seized the proprietor, pummeled him furiously with batons and clubs, and then dragged him along the cobblestoned thoroughfare. Gaining courage, they raided a grocery store, smashed the interior and sent a volley of canned goods through the front windows. Then the mob, which had by this time attracted a large, motley crowd of astounded bystanders, consisting of brown-visaged Beduin Arabs, Assyrian peddlers, Armenian merchants, Mandeans, Yezidis and Syrians, retraced its steps, heading for the Jewish Quarter of the city. Here they seized whomever they spied on the open streets and proceeded, amid a great din and with shouts of "Down with the Jews" and "Down with Zionism," to inflict their punishment. They kept this up until deep sunset, when the troops were finally summoned to restore order. But no arrests were made. Officially, the incident never occurred. Unofficially it had far-reaching repercussions.

The outbreak which came as a prelude to the policy of intervention by the Iraqi Government in the Palestine disturbances, had precisely the effect intended. The Jewish community of Iraq, through its official spokesman, Chief Rabbi Sassoon Khedhour, dissociated itself from any interest in Zionism. Open support of certain institutions in the National Home was withdrawn, and training, *Hachsharah*, camps closed. A statement was issued by the Rabbinate to the effect that Iraqi Jews were a religious, and not nationalist group, with the interests of the country in which they lived at heart. Nonetheless, the position of Iraqi Jewry grew progressively worse and under the impact of violent Nazi and fascist propaganda, it became obvious that the very existence of Iraqi Jewry was in peril.

Sporadic attacks on Jews, the banning of such publications as *The Pal-*

estine Post and the Hebrew dailies issued in Jerusalem, prohibition of Jewish immigration, marked the duration of the trouble in Palestine. The sympathy of Iraq's Arab Moslem majority lay wholly on the side of the rebellious Arabs of Palestine, and it was commonly known that thousands of young men,—for the most part unemployed Effendis who were only half educated,—were leaving their homes in Iraq to "fight for Arab Palestine." This did not contribute to the security of the country's Jewish population.

The situation underwent a complete change when the war broke out in Europe. The Iraq-British Alliance of 1930 was invoked, and all of the country's resources were placed at the disposal of the British forces in Iraq. Public opinion, if such it can be called, supported Britain. It was plain to all that the Axis powers, particularly Italy, coveted the rich oil wells of Mosul, and that neither Berlin nor Rome would hesitate a moment to seize them even at the price of Iraq's hard-won independence. It is not difficult to understand why the Iraqis, even as they condemned Nazism and fascism, relented in their pressure on the Jewish community in their midst and have at last accepted them as friends and allies.

More than 110,000 Jews live in Baghdad, Basrah and Mosul, where they are engaged principally in agricultural pursuits. Apart from their autonomy in religious matters, they are Iraqi by tradition and inclination. Prior to 1931 the Israelite community was governed by Rabbinical ordinances issued during the Ottoman regime. These divided the Jews in Baghdad into "sub-communities" according to place of residence. Each of these groups had its own President, Chief Rabbi, General and Lay Councils, and Spiritual Council.

Chief Rabbi Khedhour was elected in 1933. The General Council over which he presides comprises sixty members for the city, seven religious and 53 lay. Executive elections are held every four years. The Council's duties are the control and training of Rabbis, and matters of doctrine. The Israelite Religious Court, which includes Rabbi Salman Hoogi Aboodi,

President, Rabbi Raphael Haim and Rabbi Yehushua Moshi, is in charge of marriage, divorce, dowries, separations, maintenance, non-civil wills within the community and other matters of personal status. The highest court is the Jewish Legal Appeal Commission.

The Lay Council consists of a President and between four and six members who hold office for two years. Its duties include the administration of *Waqf* property and charitable bequests, the administration of schools and charitable institutions, collection and appropriation of communal taxation, administration of synagogues and their revenues and properties, burial, etc.

One of the chief sources of revenue from the Jewish community are the *Gaballah* fees, which total annually about fifteen thousand pounds Iraqi (\$750,000). These fees have been collected from ancient times. They are paid by members of the Jewish community indirectly on meat consumption at the rate of ten *mills* on every kilogram. Other sources of income are school tuition fees, slaughterhouse fees, burial taxes, etc.

The Israelite community maintains nine schools for boys in Baghdad. These include the Albert Sassoon, Shammash, Naom, Nurael, Rachel Shahmoon, Al-Wataniyah, Masuda Salman, Al-Karm, Menashi Saleh. In addition there are religious schools. Their registered students number about 7000. There are also schools for girls, the Laura Khedouri and Naom, which accommodate about 2000 pupils. About 32% of the schools' budget is met by tuition fees, the remainder by free contributions. Including the registration in private schools, the attendance at Jewish schools in the capital city of Baghdad alone exceeds 11,500. This is the highest number for any minority group in Iraq.

The community maintains several hospitals which have modern equipment and capable surgeons, some of whom are German Jewish refugees who were invited to settle in Iraq by the government. Among these hospitals are the Mir Elias, the Rima Kadoorie Eye and Ear Clinic, the Dar al-Shifa Hospital, etc.

While most of Iraq's Jews are en-

gaged in agricultural pursuits—in contrast to their co-religionists in other lands—eighty per cent of the trade and business of Baghdad proper is in Jewish hands. Jews are predominant as money-lenders, and hence subjected to much criticism. Some years ago the late King Feisel borrowed a large sum from Hayyim Efendi Nathanail, the fund forming the bedrock of the Royal treasury.

On the arrival of Sir Alfred Mond in Iraq in 1924 there was an outburst of anti-Jewish feeling in the country, chiefly on the grounds that the Jews were Zionists and therefore anti-Arab. This falsehood provoked a large aggregation of tribesmen to cross the Maude Bridge in West Baghdad with the avowed purpose of attacking Sir Alfred's party. Europeans on route from Syria and other countries in the Near East were attacked with firearms on the suspicion that they were Jewish. Captain R. E. Alderman, O.B.E., was dispatched with a number of empty cars to meet the Mond party at Khan Nuqtah where they were brought into Baghdad under cover of darkness. When in 1929 there were riots in Hebron, Palestine, mass protest meetings were held in Baghdad.

Nazi propaganda, which has been stopped since Iraq severed relations with Germany, was well organized and well financed during the last seven and a half years.

Thousands of Iraqis were invited to study in German universities each year at Nazi expense. German was taught as a third language (after Arabic and English) in Government schools. Local newspapers, including the notorious *Al Alam al Arabi* (which has been suspended), were subsidized. The organization of a National Defense League, whose purpose was the poisoning of the Moslem and Christian minority groups against the Jews, was admittedly under joint German-Italian influence.

The future of the Israelite community of Iraq is, like that of their fellow-Jews elsewhere in the war-torn world, an open question. So long as the country remains at peace, they are relatively secure. But it is important to know that this community, rich in its history and cultural strength, can be counted upon to aid the development of the National Home in Palestine despite the fact that such help would have to be limited by hard and cruel facts.

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"UNDEFEATED"

By Solomon Goldman

THE Zionist Organization of America is to be congratulated for having put into permanent form three masterly addresses delivered by Dr. Solomon Goldman during the two years of his presidency of the organization.

They are more than addresses; they represent thoughtful studies of the very fundamentals of Zionist thought and ideology. They should become must studies for every Zionist who takes his Zionism seriously and who wants to acquire an intellectual approach to a movement that goes to the roots of the Jewish problem.

This reviewer doubts if there has appeared in any language a finer or more powerful analysis of the Chamberlain White Paper than is given in the address in "Land and Destiny." Like the brief of an expert attorney, it marshalls all the proofs of history to invalidate the thesis of the White Paper, and to reveal the justice of the Jew's claim to his homeland. So, too, do other addresses present brilliant analyses of Jewish life in our day, and of the efforts to achieve a reborn Eretz Israel. All of them are permeated with the confidence and faith in the efficacy and worthwhileness of the Zionist ideal that are so needed in our day.

Like all of Dr. Goldman's essays, this volume is written in an exquisite style, in a manner that holds the reader spell-bound from cover to cover. The author is deserving of a hearty *ye-yasher kochach*.

"DARKE LIMUD LESHONENU"

by Zevi Scharfstein

In a striking passage in the preface to this work Professor Scharfstein makes the observation that though there are today about 3,000 Hebrew teachers and pedagogues in the United States, there is a remarkable paucity in scientific educational productions. Professor Scharfstein is one of the very few who have made it their life work to remedy this situation. More than any one else in America, he has enriched the field of Jewish education with his thought-provoking studies in almost every aspect of

educational endeavor. In this new work he examines the most modern methods of teaching Hebrew. He is familiar with all the theories—old and new—and brilliantly analyzes them all. His mastery of the subject is revealed by the bibliography which closes the volume. This includes every important work on the methods of language teaching that has been produced in Hebrew, English and in other languages.

To us of the Brooklyn Jewish Center, it will be a matter of special pride to note that the author devotes a number of pages to a discussion of the project method in teaching Hebrew as developed in our Center Academy.

This reviewer is of the opinion that henceforth no Hebrew teacher can possibly approach his task without first studying this volume. Professor Scharfstein, who is Professor of Education at the Teachers' Institute of the Jewish Theological Seminary of America, is to be heartily commended for having produced so fine a work in a field that was sadly neglected. Jewish pedagogy has been greatly enriched because of his painstaking research and experimentation.

Arab-Jewish Cooperation

INCREASING instances of friendship and cooperation between Arabs and Jews in Palestine are being continually manifested. The Egyptian Consul-General in Jerusalem has stated that religion ought not to influence relations between two such closely related peoples as the Arabs and the Jews and has called attention to the past epochs of their harmonious relationships and joint cultural efforts. Several Arab students are at present attending the Hebrew University, and an Arabian District Officer at Beersheba was invited to deliver a number of lectures at the University on Bedouin customs. A prominent Arab writer and historian lectured in Hebrew at a meeting of the Tel Aviv Jewish Journalists' Association. He stressed the fundamental repugnance of Islam to Nazism and urged the Arabs and Jews to unite in fighting the common dangerous enemy who sought the extermination of the Semitic race.

SONG of the COMPASSIONATE SOUL

By HARRY SACKLER

A FEW seconds after I had turned the knob of my radio, the tenor voice of Jan Peerce filled the room. I had half expected it, since this was the hour of the Music Hall of the Air. But the song surprised me no little. What was that air, more recitative than melody, recalling the sing-song of Talmud students bent over their tomes? And these words—soft Volynian Yiddish, sprinkled with Hebrew, clearly enunciated, and persuasively, insistently, almost hurriedly uttered?

*Gut morgen dir, Ribono shel Olom,
Ich, Levi Yitzhak ben Soro von
Berdichev . . .*

Recognition came instantaneously; pouring fourth from the throat of a famous singer on one of America's most popular radio hours was the "Din Torah" or "Lawsuit"—a Hassidic song. Millions of Americans were now listening to the strange cadences. They, no doubt, were wondering what its plaintive yet vibrant eloquence was seeking to convey. Surely someone was pleading, coaxing, urging, demanding. But for whom did he plead and for what? And who was the pleader?

The answer is rather a bit far to seek—far both in space and time. The space to be traversed is several thousand miles to such queer-named towns as Hussakov and Berdichev; the time is the middle of the eighteenth century, when Jewish life in Eastern Europe became infused with new fervor through the rise of the Hassidic movement, whose main motto was: "Serve ye God with joy!" And it was then and there that both singer and song came into the world to capture the heart and stir the imagination of those who yearned to escape from the sordidness of life and come nearer to the benign Presence.

Reb Levi Yitzhak was of the third succession of saints following the Ba'al Shem, founder of Hassidism. He was born about two hundred years ago in Hussakov, a small town in poor dream-laden Galicia. Tradition has it that in his family he was the twenty-seventh rabbi in a straight line of descent. He retained the calling all his life, serving various communities in this capacity. The last of these was Berdichev, whence his popular appellation—the Berdichever.

This, however, was not his real cognomen. What was it? Well, here is the first story of the hundreds that cluster around this illustrious personality. It was in his time that the government ordered all Jews to acquire family names. When the police registrar came to Reb Levi Yitzhak on this business, the rabbi began expounding his ideas anent the Deity. In the discourse the word "compassionate" was repeated so often that the official finally put down the rabbi's name as "Compassionate"—by which surname his descendants are known to this very day.

Compassion, indeed, is the major trait of Reb Levi Yitzhak. His heart swells with pity for all living beings. He looks at life about him and sees how hard it is for most. He would like to ease the struggle, to alleviate pain, to bring a spark of joy to the sad and the weary. But of all living beings, he lavishes his pity on his own people. Jews are sorely beset. They suffer not only from callous and cruel neighbors, from a humiliating and bitter exile, but are also continuously exposed to a close scrutiny from On High. There are so many commandments to obey, so many acts of piety to perform. And the stress of life is such that very few are able to attain perfection. The rest plod along, always remiss in this or that, always subject to punishment for intentional and unintentional digression. And Reb Levi Yitzhak, out of his profound sense of compassion, takes up the defense of his people, singly and collectively. All his life he is engaged in an argument with the Lord of the World to make Him realize that Jews, with their shortcomings, are still doing the Divine Will in a greater measure than most.

Here is a typical illustration of his defense methods. Prior to the Kol Nidre services Reb Levi Yitzhak would generally rise in the synagogue and make this telling argument:

"Lord of the World! If you had told others that they must eat and drink a lot on the eve of the fast, they surely would have all gotten drunk and you would not have had ten men in the synagogue tonight. Now look at your people Israel!

Not one drunk! Not one who gorged himself into a stupor! All are gathered in the holy place and stand barefoot before You."

But it was not only the aggregate whom he defended. The individual Jew, no matter how humble, was as much the object of his compassionate solicitude, as may be seen from the following:

On the Ninth of Ab, the fast commemorating the destruction of the Temple, he sees a water-carrier munching a slice of bread while dragging his heavy load across the market place. "My son," the rabbi remonstrates, "you must have forgotten that this is the Ninth of Ab."

"No, I have not," comes the surly reply.

"You must be faint then; it is hard for you to fast."

"I am not faint, only hungry."

"Lord of the World," exclaims the rabbi, raising his eyes heavenward. "See what lovers of truth Jews are. Even while one of them is committing a sin, he refuses to lie about it."

There is something naive and lovable about this intimate approach to the Almighty. But this simplicity of heart must not be taken as indicative of a purely emotional soul, bereft of the ability to reason, to probe, to plumb the mysteries of existence. His learning was already mentioned. The writings he left behind reveal him as a profound student of both revealed and secret lore. His philosophy, following the general Hassidic trend, is best expressed in his own words: "The Creator, blessed-be-He, created all, and He is all, complete and comprising all there is. No one can properly refer to himself as 'I,' signifying independent reality. In truth, the 'I' that is in him is God that is in him, not he himself." And further: "God both fills the world and surrounds it so that He is simultaneously far and near. There is nothing but complete union, God, at the source of all things."

His capacity for metaphysical thinking was indeed exceptional. Yet it did not mar or suppress his simple, direct and sincere utterances. And so he came to be remembered as a poet and

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BRUNO WALTER—ANOTHER EXILE WHO BENEFITS AMERICA

By DAVID EWEN

It is a long and strange voyage which has brought Bruno Walter to the conductor's platform of the Metropolitan Opera House, where he has belonged long before this. It is strange to say that, though Bruno Walter has long been considered one of the greatest living conductors of opera (the greatest opera conductor, one might say, now that Toscanini confines himself exclusively to symphonic literature), he has been known in this country only as a conductor of symphony orchestras. In Europe, however, Walter has dominated the opera-house since the turn of the present century; there were those of us who considered him a far greater master of the baton when he directed performances of operas than when he interpreted symphonic organizations, but most Americans, were denied the enviable musical experience of hearing Walter conduct the masterpieces of Mozart, Beethoven, Smetana, in which he was truly incomparable.

But now Walter comes for the first time to the conductor's platform of an American opera house. In a series of guest performances at the Metropolitan Opera House, which will be the major musical events of the current season, he will undoubtedly prove to those who hear him in opera for the first time that in the performance of certain operatic masterpieces he stands alone. Walter's engagement began on February 14. The operas he is conducting are: Smetana's "The Bartered Bride," Beethoven's "Fidelio," and Mozart's "Don Giovanni."

But it is a strange road that brought Walter, finally, to the Metropolitan (where it is hoped, his genius will now find a permanent haven). It is a road that led from one exile to another, and finally through the ravages of a second world war. It will be recalled that Bruno Walter, who was one of the most celebrated conductors in pre-Hitler Germany (the director of the historic Leipzig Gewandhaus Orchestra, and conductor at Germany's leading opera-houses), was the first musical figure to be sent into exile by the Nazis when they came into power. The Nazis knew that his overwhelming popularity throughout Germany

would have seriously interfered with their drive against Jews. From Germany, Walter went to Vienna, Vienna which esteemed him as one of the great men of our generation, Vienna which always considered him as its own son. For had not Walter, as early as 1901, conducted at the Vienna Opera, as assistant to the incomparable Jewish director Gustav Mahler? And, when Mahler resigned his post in Vienna, did not young Walter succeed in carrying on the great traditions so firmly established by his predecessor? Too, Walter had endeared himself to Vienna by virtue of his innumerable guest performances with the Vienna Philharmonic and at the Vienna State Opera throughout his entire career; and Vienna also knew him as one of the moving spirits in the annual summer festival at nearby Salzburg.

When, therefore, Bruno Walter was rejected from Germany, Vienna welcomed him with open arms. Before long, they even went so far as to appoint him musical director of the Vienna State Opera to succeed the senile Felix Weingartner—an amazing appointment when it is recalled how anti-Semitic were the controlling forces in Vienna at the time. And Bruno Walter succeeded in restoring to Vienna something of its one-time musical greatness.

Then the Nazi troops marched into Austria, and once again a great artist was sent into exile. He was exiled not only from Vienna, but also from the Salzburg festivals which he helped, more than any other one artist, to achieve international significance over a period of several decades.

For the next year or so, Bruno Walter confined his conductorial activities to Italy, where he was the principal figure at the annual Florence May Music Festival, and to Paris and London. Then, when Italy, inspired by its Axis-partner, assumed a policy of anti-Semitism, Walter's sphere of activity was further restricted. Finally, the war broke out in September, 1939, bringing to an end Walter's conducting in England and France. He set sail for America to confine his activities to this country.

He returned in the role of guest conductor of most of our leading symphony orchestras; and, for the first time, he was invited to become one of the conductors at the Metropolitan Opera House. It is an ill-wind that blows no good. The tragedy of Europe has resulted in bringing to this country the greatest opera conductor of our time, and music-lovers throughout the country will find cause for celebration.

Bruno Walter was born as Bruno Schlesinger in Berlin in 1876. He was educated at the Stern Conservatory, where he proved himself to be an outstanding pupil. His conductorial apprenticeship took place in several small German opera-houses. Then he met Gustav Mahler, whose influence on the younger man was far-reaching. Mahler took Walter with him to Vienna, in 1901, and in Vienna Walter remained for the next decade, conducting at the Opera, and also directing the famous Singakademie, which had at one time been led by Brahms.

"From the moment I began to conduct professionally — and this was some time after my first contacts with Mahler — I chose opera," Bruno Walter once told me. "The glamour of the world of illusion fascinated me. And how I loved the music of Mozart and Wagner! I studied the scores again and again; I knew them by heart and rehearsed them in my mind without tiring of one note." Perhaps from this statement, we can arrive at an understanding why Walter proved himself far greater as a conductor at the Vienna Opera than with the Singakademie!

In Vienna, Bruno Walter rose to fame. In 1912, he was offered one of the most desirable posts in Europe, that of general music-director for the city of Munich. His contract gave him this important post for life— added proof that Walter had by this time unquestionably proved his conductorial genius. For ten years, Walter conducted in Munich, performing his duties with a conscientious devotion to his tasks, a consecration to the highest ideals of the musical art, which

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PIONEER

By MAX ROBIN

AI, ai, ai! Reb Avrum all but moans from the depth of his clipped, Americanized beard. He is wistful in the memory of a life-time settled in the back of his head, with so much happening right now, in front of his eyes. Ai, ai! If only he were a dozen years younger; the things he would find to do! And who knows? Maybe he still will; maybe!

So much of his life had been spent when times were different—purposeless times they seem, with none of the resolves by which men are stirred these days, which whip and drive them on; and so many opportunities still to come!

Who can recount a man's past? Dim as the dusk, but never to be forgotten in its contrast to the present. A town the size of a yawn in the southwest of Russia, which few men know, where roosters crow. There Reb Avrum had raised a family. How? How! With the help of God anything is possible. So he traded. Traded in what? Whatever came to hand: a sheaf of wheat, a strand of flax; sometimes nothing. Thus he lived. He earned his bread and her-ring.

His son left for America; didn't run away from honey. Where did he settle? In New York; studied here, while working, to prepare for a better life in the new world. So he wrote to the folks back home. A daughter was lured out next; the rest of the family packed and followed. Events shape themselves slower than they are told; but why go into them? It was a veritable exodus, the way it happened then, everywhere, in a thousand villages and towns. And Reb Avrum took his faith along with him—bigger than the span of ocean which separated him from his goal.

Here he went about shedding the dust of centuries from the film of his eyes. A process that is not for a day nor a month; but a beginning must be made; let it be now! It helps the children not to be loaded with the burden of yesterdays—parents that groan for the cemeteries of the past: with less pain than zest Reb Avrum became an American.

Acclimated? If you like. He was sturdy enough. And what if he had no more than heard about Columbus?

Washington, Jefferson, Lincoln—they were not even names. The Declaration of Independence, the Bill of Rights—he may be told of them some day. America, meanwhile, was a living reality all around him, its magnitude, its scope and rhythm making itself manifest in the very street on which he lived, permeating the local neighborhood of mixing nationalities with its unbeknown but interlocking throbbing ardor.

Reb Avrum kept his beard, its fringes neatly trimmed, so that neither God nor man might be offended. And what was to prevent him from observing his holidays? Went to the theatre; widened his contact with men from other lands. They fought, sure; let them: so long as they don't fight across borders.

In his spare time he walked the down-town streets; felt at home there as no Indian could have. A different world: people came over and made their own world. Not bad; not bad at all. His line, besides. Trading. A regular bazaar. Street after street. The eye cannot get used to the trinkets, fruits and wares; the mind could not grasp the din, the glare, the unceasing hubbub. It's life, inexhaustible, over-powering. One must join with it. A million energies had been released—energies that had been stemmed for centuries.

And this, only the beginning. A land—a whole land—had been waiting. And so had these people. The reserves, so far, had only been tapped.

Reb Avrum was in no hurry. He marveled, imbibed. Wonder of wonders. Something to write home about, —and let them learn, if they can!

He stood outside the schoolhouse: an anonymous figure in the frame of a doorway, in dignified garb, an expression of anticipation extending to the very tip of his nose. Ai, ai; some people think it is good to be safe and retired; not if the mind says otherwise. No times are these to retire. In a teeming world, where so much is pending, who can sit back with folded arms and look on complacently at what was going on? His children did not understand; with a dozen years less on his shoulders he would not have to argue with them. He felt like

a man who had not lived out his life fully.

But inside that formidable school-building (he had never been inside one) boys and girls were being prepared for the benefits of a fuller life, of which little shall be wasted because of inadequacies like those with which he had been saddled in his time. For such secret goings-on inside a house of learning, for such nurturing care, Reb Avrum felt a reverential regard as for a birth or for a total, irrevocable transfer, a transference as enters into the romance of changing the place of one's birth for a place of one's choosing.

The portals to this temple for life's beginners were swung open and secured; Reb Avrum placed himself at attention as children came swarming into the sunlight. Clean youngsters, freeborn; among them Harry.

The face of Reb Avrum brightened. He waited. The boy hadn't noticed him. Better so. Why pester the child when he was with his friends? The confidence of the native-born: the old man admired, envied the youngsters burning up the ground under their feet.

He followed the boy home, to his daughter's house. Strange how little his mother fussed over Harry; while he, Reb Avrum, had practically ceased to have a life of his own that day, twelve years ago, when his grandson was born.

"Give him more to eat—let him eat more!" he prompted his daughter.

And he observed the boy curiously—avidly—hopefully,—the hopefulness of a whole past projecting into the future. The boy was smart; he was getting good marks in school. And his English was as good as the President's! Maybe some day—. And when that day comes, don't let anyone forget—or what if no one is ever to know!—that Harry is the descendant of him and his kind who came over to these shores in quest of life, the abundance of life that is man's birthright, if not in time to affect his destiny, then certainly to determine the destiny of his children and theirs, and so of the nation which was theirs to enrich.

WE SHALL NOT DIE*

By PHILIP M. RASKIN

The following verses are from a long poem published in pamphlet form and widely distributed by the Anti-Defamation League of America.

PICTURESQUE is Saint Peter's Church in Rome,
The cathedrals of Berlin, Florence, Vienna, Cologne;
Exquisite each portal, and spire, and dome.

In their Madonna's eyes—each precious stone.

But beautiful too is the wooden synagogue in a village,

That escaped Time's ravage and man's pillage,

Built wholly of wood, without iron bar or rail,

Yet standing centuries-long without a nail.

For iron is the servant of death, In which our fathers had no faith.—

Sweet is the music to him who may hear it,

If it spring from man's innermost spirit.

But what is music, goading like cattle,

Hordes of men to slaughter and battle?

And what if every Wagner stave Is made to rape and to enslave?

A card-house proved to be Nazi thought and art:

Sans God, sans conscience, sans heart.

Its letters, its science, its Christian faith—

All but a gaudy artificial wreath.

The first storm on its shore

Exposed its rottenness to the core.

Its culture—wind and dust;

Its books—envy, and lust;

Its press, and theatre, and college—

A travesty of truth, a mockery of knowledge.

For thus we read in a Nazi's epistle: "Science is my bullet, and culture is my pistol."

* * *

We alone have learned in hopes and fears;

That no water washes cleaner than tears.

We were made to pay, day by day.

For every breath of air, for every ray,

And when they broke our life and home,

We were made to pay for their pogrom.

But Israel's life is a sail

Of a ship tossed in a gale;

The sail is lashed with the storm's whip.—

But the sail drives the ship.—

We are creation in chaos, the compass that registers the quake;

The nerve that feels the ache—

We are King Lear in storm, and Don Quixote by the quiet mills—

Bent as grass, yet lofty as the hills.

Our weapons are thoughts on deathless themes;

Our shells—the gossamer stuff of dreams.

Nations were doomed to decay,

Though triumphing over Today;

We, through grief and sorrow,

Have triumphed over Tomorrow;

To the world instinct is still

What to us is clear and lucid will.

* * *

Oh, Hitlers of all ages, you may know and hear it:

Uncrushable is Israel's spirit.

What avail the forts your Nazi-land environ—

Time and the wind defy steel and iron.

We have a legend of two bridges—of steel and of paper—

But only the latter is safe for the escaper . . .

The ancient Empires, mighty and proud,

Lie dead, like a bird fallen from the cloud,

Old Greece, and Rome, Assyria and Babylon,

Are heaps of crumbled marble and stone.

And that old Jew, with his worn folio and dim taper,

Is still building his time-proof bridge of paper . . .

Oh no! No death shall enmesh

Even our frame and flesh;

The frame that the Lord has spoken

It shall never be broken.

Rome, the Crusaders, the fire-heaps of Spain,

Sought to destroy us in vain.

Furious is the flame of Hitler, as once of Torquemada;

But we live by the light beyond the shadow.

Through night and storm, through clouds coiled and curled,

We tip-toe to peep at a new and brighter world,

"When through Life's destined span, Man shall be unyoked by man,

And nations shall war

Nevermore!

When love shall flow through human lives,

Like honey out of hives,

The sky shall hold the rainbow's form—

An emblem of calm after storm.

The gates of hate shall forever close,

The desert shall blossom like a rose,

Man shall breathe Freedom's breath,

And Life shall banish Death."

Thus spoke the Lord—

And we are the "Amen" to His word.

Then Earth shall be forever young and free,

And we shall be "They" and they—"We";

No battlefield, no foe, no sword, Shall mar the Kingdom of the Lord.

The arch of Titus, by ruthless warriors built,

Shall be re-shaped and re-gilt—

A symbol and warning word

Of the vainness of the sword,

A monument crumbled, yet whole, To Judaea's unconquerable soul.

And if there be no Moses, who, moved by our woe,

Shall bid today's Pharaoh: "Let my people go!"

And be torture and thralldom still our fate—

Our strength shall never abate.

Whoever the foe, whatever the clime—

Israel is deathless as Time.—

This is our answer to war, and wrath, and rage—

To every Hitler of every age.

* Acknowledgment is made to a Hebrew essay "In the Valley of Death" by Chaim Lieberman, whose ideas inspired this poem.

THE NEWS OF THE MONTH

By LESTER LYONS

DEEP faith in the future of the Jewish National Home in Palestine was expressed by John W. McCormack, majority leader in the House of Representatives, at the National Conference of the United Palestine Appeal. Denouncing anti-Semitism, Representative McCormack declared that he was "horrificed by the indescribable atrocities that have been perpetrated upon the Jewish people." He said that "The survival and development of a free national Jewish life in Palestine means much to humanity at large and to world Jewry." He hoped that this generation would have the privilege of witnessing the rebirth of the Jewish nation and was convinced "that in the years to come Israel will continue to play its creative role among the civilized peoples of the world while Nazi persecutors of the Jews and other people will be commemorated by little more than a few wax figures in some gallery of historical monstrosities."

The establishment of Palestine as a Jewish Commonwealth to make possible large-scale colonization for Jewish refugees and the eradication of all racial, religious, and national discrimination after the war were urged by the Conference. It expressed its gratification at the contribution of the Jews in Palestine by furnishing 8,000 volunteers for service in the British Army and requested that Great Britain authorize the establishment of a suitable Jewish military force for service. This country's policy of all-out aid to Great Britain was endorsed.

In stating the main reason for his joining the Zionist movement, Prof. Albert Einstein, eminent scientist, declared: "I am a national Jew in the sense that I demand the preservation of the Jewish nationality, as of every other. I look upon Jewish nationality as a fact, and I think that every Jew ought to come to definite conclusions on Jewish questions on the basis of this fact. I regard the growth of Jewish self-assertion as being in the interests of non-Jews as well as of Jews."

Palestine's contribution to British military success in Africa has been recognized by its military leaders. General Blamey has stated that "the

results of the battles in the Western Desert were achieved to a certain degree because of the excellent conditions in Palestine, enabling the efficient drilling of the troops." General Blamey also acknowledged the warm hospitality and cooperation of the people of Palestine.

Jewish industry in Palestine is working intensively to assist the British in their war activities in the middle East. Textile mills, working three shifts daily, manufacture canvas for tents, khaki for uniforms and blankets for troops. Other factories, also working in three shifts, are manufacturing hundreds of thousands of pairs of shoes monthly. 250 establishments are engaged in the metallic trades, 20 of them being iron foundries. Hydraulic machines are also being manufactured there.

The *Palestine Produce Guide*, published by the Committee for Palestine Products, lists 1096 firms engaged in industrial or business enterprise in Palestine. Exports to the Near and Middle Eastern countries have risen sharply recently. An artificial silk factory is to be opened and operated by 16 Czechoslovakian settlers. Rural settlements have also been engaged in industrial activity.

Numerous defense units, for liaison and signaling, first-aid, rescue and demolition, engineering and shelter construction, have been set up in Palestine. Over 1,700 wardens have been mobilized throughout the country. Each has had to take a special course of instruction. The terrain in Jerusalem makes it difficult to establish proper underground shelters. The buildings there, however, are solid and can withstand more damage than those in Haifa and Tel Aviv.

Owing to the uncertain conditions in the Near East produced by the war, a number of foreign investors and planters owning orange groves in Palestine have neglected cultivating them. As a result of the failure to attend to these groves, orange trees have decayed, bringing pestilence in

their train. Possible infection from these trees threatens neighboring groves which are being cultivated. Since the citrus industry is being endangered, local agricultural councils are demanding that the neglected trees be uprooted without regard to the enormous amount of money which went to develop them. The government is in a dilemma because, while it realizes that the diseased trees are a menace to the wholesome trees, it believes that Palestine agriculture will suffer if many plantations revert to bare lands.

Palestine is stressing the importance of a knowledge by Jews of Arabic. Consequently, the number of Jewish teachers of Arabic is being increased in the colonies and the cities

A number of recent refugees in Palestine who are skilled workers have been sent to India to serve the British government in its war efforts.

An Arabian-Jewish company has been organized in Palestine for the purpose of fostering trade relations between Palestine and Turkey. The Turkish government has promised to give full support to the undertaking.

The United Palestine Appeal has appropriated \$175,000 for the transportation of 995 Jewish refugees from

VICTORY FRUIT

To celebrate the victory of the British forces over the Italians, the Palestine Citrus Board has made a gift of 10,000 boxes of citrus fruits to the British forces in Libya.

Vilno, Lithuania, to Palestine. Youth Aliyah will assist in defraying the traveling expenses of the children in the group. The journey, which will probably take a month, is 6,000 miles. The refugees will have to travel through Moscow, Siberia, Tokyo, the Indian Ocean and Bosra.

Of a group of 227 Polish Jews who had been in Lithuania, 40 are now en route to Palestine via Turkey. Twenty-seven others are expected to reach Palestine by way of Siberia, Japan, and India. Since the invasion of Poland, 3,000 visas were granted to Polish Jews by the Palestine government.

A sample survey of 303 business enterprises established in this country by refugees discloses that of the 2,700 workers employed 2,000 are Americans. These businesses, besides giving employment to native labor, purchase American machinery and raw materials and produce new products and services, many of which formerly had to be imported.

England has created its first wartime factory for refugees. Fifty skilled workers from Holland, Belgium, and other countries are employed at the Woodbridge diamond-polishing factory in London. The *Manchester Guardian* has observed, with respect to this enterprise: "A tremendous opportunity for this country appears to have been lost when the Germans overran Holland and Belgium. Some sixty per cent of the work people in the diamond industry are Jews. About 8,000 fled to France. Had they come here they could have been placed in almost immediate employment and the new industry would have become a flourishing and extremely valuable growth."

The ORT is planning to establish workshops in internment camps in unoccupied France for the production of clothing for refugees. The organization also hopes to obtain the government's consent to the release of internees who have been accepted in professional and agricultural schools sponsored by ORT.

The Swedish government has denied permission to the German Consulate in Stockholm to exhibit German anti-Semitic films in Swedish cinemas. . . . The Hungarian government has consented to the production by a German motion picture company of a "ritual murder" film based on a blood libel case of 1882 when some Jews of a Hungarian village were charged with the murder of a young servant girl. Although the Jews prosecuted in that case were acquitted the

film will uphold the anti-Semitic blood libel theory. One of the leading supporters of the accused Jews during that trial was the Hungarian patriot, Louis Kossuth, then living in exile.

Bengazi, which was recently captured by the British in their North African campaign, has a Jewish population of about 3,000 persons. Jews first settled there during the reign of Ptolemy I of Egypt in the year 306 B. C. E. Two synagogues and several Talmud Torahs are in that town.

Tanganyika, Africa, has the distinction of being the only community in the world whose Jewish residents number only ten—just enough for a minyan.

Of the 700,000 Jews in Roumania last June only 175,000 remain. When Bessarabia was annexed by Russia 300,000 Jews became Russian subjects. Hungary obtained 150,000 Jews. 65,000 more Jews fled to Bessarabia and 10,000 went to Greece, Turkey, and Palestine. . . . Business in Roumania has been severely damaged, over 90 per cent of the Jewish business enterprises having been liquidated.

The Soviet government has declared illegal the Hechalutz movement in the territories occupied by Russia. Many leaders of Zionist groups have been arrested and deported to the Urals. Zionist activities, however, are continuing. Underground meetings take place and practical plans are discussed.

Jewish cemeteries in Nazi-occupied Poland are being plowed up so that they may be converted into farms. Over 100 synagogues have been razed, the masonry and other parts of the structure being sent to Germany. Only Jews who pay \$750 a person to the Passport Control Office are permitted to leave the territory.

Roumanian Jews who renounced their faith in the expectation of procuring exemption from the government's anti-Jewish laws will not necessarily obtain such relief. Following consultations with the Church authorities, the government declared that only those Jews who became Christians before 1910 will be con-

HEBREW MARCHING SONG WANTED

A resident of Tel Aviv has offered a prize for the best original Hebrew marching song to be used by Jewish troops. In 1920 the late Vladimir Jabotinsky set Hebrew words to the popular tune "Tipperary."

considered as non-Jews. Children of Jews who became converted since then will also be classified as Jews unless they were raised in Christian institutions. Several Jewish schools in the country have been closed and turned over to the German army which will use them as barracks.

New decrees made by the Nazi administration in Bratislava, principal city in Slovakia, forbid Jews to walk through the city's parks or on the main boulevards, require them to make food purchases only from 11 a.m. to noon, and bar them from cafes and restaurants.

Because of fear of damage to the economic life of Hungary, the government has suspended the operation of a decree authorizing the expropriation of 500,000 acres of land owned by Jews. The government had intended to distribute the confiscated land among Hungarian peasants. The authorities have also permitted Jewish physicians to be re-employed in the social health insurance system.

The British government will soon permit 1,400 refugee doctors from Allied countries to serve in the armed forces, hospitals, nursing homes, first-aid posts, and air-raid shelters. They will not be permitted, however, to practice privately. This decision by the government followed a campaign by 300 Czech doctors for such action.

In the fall of 1939, the Nazis imprisoned 1,600 Polish Jews in the Buchenwald Concentration Camp. A report smuggled out of Germany states that every one of the Jews died in the camp. The Nazis believe—correctly—that the Jews cannot adjust themselves to the Nazi "civilization," but they consider their money very acceptable. Jews in Germany are now required to pay an additional 15 per cent "social adjustment" tax on all incomes earned since August first.

BROOKLYN JEWISH CENTER ACTIVITIES

Rabbi Hoenig Guest Preacher This Friday Night and Sabbath Morning

At our late services on Friday evening, February 21st, we shall be privileged to have as our guest preacher, Rabbi Sidney B. Hoeng. Rabbi Hoenig is a graduate of the Rabbi Isaac Elchonon Theological Seminary and also has a Doctor of Philosophy Degree from Dropsie College, Philadelphia. He is now on the faculty of the Yeshiva College, New York. He is a very thoughtful and impressing speaker and we are confident that his message will deal with the most vital phases of Jewish life. He will preach on the subject, "The Ghetto Restored—What Does It Signify?" In the absence of Rabbi Levinthal from the City, Rabbi Mordecai H. Lewittes will officiate. Rev. Kantor will lead the congregation in singing.

Dr. Hoenig will also preach on Sabbath morning. Rabbi Lewittes will be in charge of the service and address the Bar Mitzvah.

Advance Notice

On Friday evening, February 28th, at our late services, Rabbi Mordecai Lewittes will be the guest preacher. The subject of his address will be "Jehudah Halevi—Has He a Message for the Modern Jew?". This is the second in a series of lectures commemorating the 800th anniversary of the death of Jehudah Halevi.

Miss Syrkin's Course on Zionism

On Wednesday evening, February 26th, Miss Marie Syrkin, will give the second in her series of five lectures on Zionist Thinkers, Parties and Ideologies. She will speak on the subject, "Herzl: The New Biography and the Diaries." Miss Syrkin is on the Editorial Board of the Jewish Frontier and is a contributor to other periodicals. These lectures will continue on successive Wednesday evenings up to and including March 19th. Admission free to all.

Zionist Radio Forum

The Zionists of Greater New York have arranged for a series of radio forums to be given over Station WQXR (1550 on the dial) on alternating Thursday evenings from 9 to 9:30. The next broadcast will be held on Thursday, February 27th under the

auspices of the Brooklyn Zionist Region of which Mr. Isidor Fine, is president. The subject to be discussed on that evening will be "The Jewish Commonwealth in the Making." The speakers will be Mr. Emanuel Neumann and Judge Bernard Rosenblatt.

Class in Contemporary Literature

The class in Contemporary Literature under the direction of Mr. Jacob Kaplan meets every Wednesday evening at 8:30 o'clock. This course is sponsored by the Forum and Education Committee. Admission is free to members and 15c to all others.

Board of Trustees Meeting Thursday

The next regular meeting of the Board of Trustees will be held on Thursday evening, February 27th at 8:30 o'clock. All trustees are requested to please attend.

Sisterhood Board Meeting This Monday

The regular monthly meeting of the Board of Directors of the Sisterhood will be held on Monday morning, February 24th at 10:30 A. M. All members of the Board are requested to please attend.

Important Announcement to Draftees and Enlisted Men

The Board of Trustees at its last meeting, unanimously adopted the following rule:

Any Center member who may be called to serve under the Selective Service Act or who may volunteer for service in the U. S. Army or Navy, will be entitled to all privileges of membership for the duration of such service, without payment of dues.

Whenever such member has already paid his membership dues to the Center, we will make a refund covering the unexpired period of membership.

Members affected by the above rule are requested to please notify the Center of their forwarding addresses.

Sunday School Notes

Classes are eagerly taking turns at learning the Hora and other Palestinian dances under the direction of the new dancing teacher Miss Rosalind Schmulowitz.

Miss Feinberg, in charge of Keren Ami, reports that contributions have been exceptionally fine. Classes leading in Keren Ami are those of Mr. S. Weiner and Mr. D. Goldberg.

Stories told in the assembly in recent weeks by Rabbi Lewittes include "Jehudah Halevi", "Daniel and Baal", "Kasuel, the Watchman." Mr. Rubin told a story called "A Heroic Chaltz." Mr. Weiner told the story the "Kuzari—A Lost Nation."

The children are learning English and Hebrew songs related to Palestine, under the direction of Rev. Kantor and Miss Irene Kantor, in honor of Chamisho Osor B'shvat. Mr. Lowenfeld's class presented a Chamisho Osor playlet.

Acknowledgement of Gifts

The Center acknowledges with sincere thanks receipt of the following Gifts:

Library

Mrs. Israel H. Levinthal presented a number of works to the library in English, Hebrew and Yiddish in honor of Rabbi Levinthal's birthday.

Mr. Morton Klinghoffer donated a set of the Book of Knowledge in memory of his father.

Dr. Irving L. Cohen
Ina Klein
Mr. Morris Levine
Joan Leonard
The Sisterhood

Mr. and Mrs. Samuel Rinzler donated taleisim for the children's congregation, 3 vols. of the Universal Jewish Encyclopedia, one volume of Ben Yehuda's dictionary, and juvenile books for the library, in honor of the birth of a child to their children, Mr. and Mrs. Harold Rinzler.

Congratulations

Hearty congratulations and best wishes are extended to the following:

Dr. and Mrs. Harry Diamond of 9320 Flatlands Avenue upon the birth of a son, Richard Neil on Feb. 8th.

Mr. and Mrs. Charles Wunderlich of 715 St. Marks Avenue on the occasion of the betrothal of their son Harold to Miss Dorothy Barbara Rabin.

NEWLY ELECTED SISTERHOOD OFFICERS



The newly elected officers of the Center Sisterhood were recently installed by Rabbi Levinthal. Seated left to right: Mrs. Isador Lowenfeld, President; Dr. Israel H. Levinthal; Mrs. Albert Witty, ex-President. Standing left to right: Mrs. Isaac Wiener, Secretary; Mrs. Hyman Rachmil, Treas.; Mrs. Morton Klinghoffer, 3rd Vice-President; Mrs. Maurice Bernhardt, 1st Vice-President; and Mrs. Wm. I. Siegel, 2nd Vice-President.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Feldstein, William B.
Mortician Married
Res. 296 Central Av., Lawrence, L.I.
Bus. 1250 Central Avenue
Proposed by Joseph Goldberg

Graff, Donald David
Radio Commentator Unmarried
Res. 486 Brooklyn Avenue
Bus. W. B. B. C. Building
Proposed by Samuel Stark and Lawrence Stark

Leibman, Sidney
Attorney Unmarried
Res. 568 Montgomery Street
Bus. 2 Sutter Avenue
Proposed by Jacob S. Hurwitz and Joseph M. Schwartz

Zirinsky, Richard
Real Estate Unmarried
Res. 538 Crown St.
Bus. 75 Willoughby St.
Proposed by Benj. Werbelovsky

The following have applied for re-instatement in the Brooklyn Jewish Center:

Horowitz, Samuel
Waistbands Married
Res. 1382 President Street
Bus. 694 Metropolitan Ave.
Proposed by Morris Brukenfeld

Kovner, Louis
Res. 122 E. 83rd St., N. Y.
Proposed by Joseph M. Schwartz and Jacob L. Holtzmann

Schiller, Murray
Paint Dealer Married
Res. 200 Sullivan Place
Bus. 3310 Fulton Street
Proposed by Lester Lyons

Schwartz, B. D.
Oil Dealer
Res. 135 Eastern Parkway
Bus. 75 Bridgewater St.
Proposed by Hyman Aaron

Tammenbaum, David
Married
Res. 180 Lenox Road
Bus. 41 East 42nd Street
Proposed by Isidor Fine

Zellner, Miss Sylvia
Res. 1042 Union Street

Congratulations

We extend our hearty congratulations to the following:

Mr. Benjamin Hirsh, member of our Hebrew School faculty, and Mrs. Hirsh, upon the birth of son to their children, Mr. and Mrs. David Hirsh.

Mr. Sidney Marcus of 805 St. Marks Avenue on his engagement to Miss Rhoda Riches of Waterbury, Conn. A hearty Mazel Tov is also extended to the parents, Mr. and Mrs. Samuel Marcus.

Center Forums Broadcast Over Station WCNW

Arrangements have been made to broadcast the remaining Forum lectures of the season over Station WCNW (1500 kilo.) every Monday evening from 9 to 10 p.m. Members who are unable to attend these forums may listen in to the broadcasts.

Elocution and Dramatics

The class in Dramatics and Elocution, under Miss Hilda Albers, is open for registration for the new term. The class meets on Wednesdays

at 3:30 o'clock. The fee is \$2.50 for the term.

Club Notes

Clubs listed below meet on Saturday nights, are groups range from 11 to 15; have the following officers:

The Shomrim

President—Gabriel Rosenfeld

Vice-President—Herbert Storch

The cultural activities included a celebration of Balfour Day at which time Rabbi Lewittes and Mr. Rubin discussed the significance of the day; a club discussion of "Miracles and the Bible" and a debate on "Should We Send Food to the Conquered Nations of Europe."

The basketball team has won four out of six games under the leadership of Daniel Pressner and Shelley Treblan.

The Center Girls selected the following officers:

President—Betty Joseph

Treasurer—Rachel Canick

Outstanding events were a Chanukah Latke party, a masquerade and a Chamisho Osor Dance. Mrs. Levinsohn is club leader.

The Tsofim is a new club for boys from 13-14. The following officers were elected:

Pres.—Martin Katlowitz

Vice Pres.—Herbert Teitelbaum

Secy.-Treas.—Milton Lipschutz

The group plans to affiliate with Young Judea. A basketball team is being formed. The leader is Mr. S. Weiner.

The Maccabees (boys under 13) have the following officers:

Pres.—Larry Zirn

Vice Pres.—Raymond Nettler

Secy.-Treas.—Norman Mendelsohn

The club plays basketball every Saturday night. Parties were held in honor of Balfour Day and Channukah.

The Vivalets have elected as officers:

Pres.—Beatrice Daren

Secy.—Treas.—Ruth Mackler

Arts and crafts included a Channukah Menorah of copper and wood, purses with Hebrew initials. Channukah was celebrated by means of a latke party. Miss Drexler is leader.

The Candle-Lite Girls are busy sewing small articles of clothing for some charitable purpose. Activities in the past included an exciting treasure hunt and parties. The group planned an indoor camp-fire for Chamisho Osor B'shvat and a Purim bazaar. The Leader is Miss Port.

Bar Mitzvah

We extend our hearty congratulations and best wishes to Dr. and Mrs. David Bakst of 617 Empire Blvd. on the Bar Mitzvah of their son Robert Lee which will be held at the Center this Sabbath morning, February 22nd.

Y. F. L. Meeting

At the next meeting of the Young Folks League on Tuesday evening, February 25th, there will be a trilogy on a current topic in which the members of the Y. F. L. will participate. The proceedings will start promptly at 8:45.

Sabbath Services

Kindling of candles at 5:22 o'clock.

Friday evening services at 5:25.

Sabbath services, Shebbat Shekalim, Parsha Mishpatim, will commence at 8:45.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 4:00 P.M.

Mincha services at 5:30.

Daily Services

Morning services at 7 and 8.

Sunday morning additional service at 9:00.

Mincha services at 5:30.

IN MEMORIAM

It is with deep regret that we announce the passing of our fellow member

Samuel Landner

of 655 St. Marks Avenue on Wednesday, February 19th.

To the family of the deceased, the Brooklyn Jewish Center extends its heartfelt expression of sympathy and condolence in their bereavement.

FORUM LECTURES

EVERY MONDAY EVENING AT 8:30 O'CLOCK

FEB. 24th

RABBI JACOB X. COHEN

Associate Rabbi, the Free Synagogue, President of the New York Board of Jewish Ministers. Rabbi Cohen has recently returned from a good will trip to South America.

Subject:

"BEHIND THE CURTAIN
IN SOUTH AMERICA"

MARCH 3rd

DR. ROBERT GORDIS

widely known as a dynamic and inspiring lecturer on contemporary problems and the various phases of Jewish culture. He is the Rabbi of the Rockaway Park Hebrew Congregation and lecturer in Bible at the Jewish Theological Seminary.

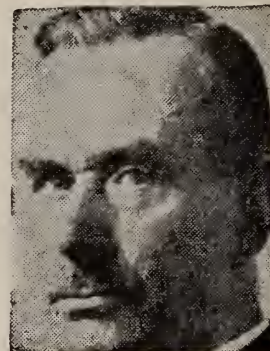
Subject:

"THE JEWISH FUTURE IN
A WORLD IN FERMENT"

MARCH 17th

THOMAS MANN

"Greatest Living Man of Letters," winner of the Nobel prize for literature; winner of the Einstein award; author of "Joseph in Egypt," and other masterly works.



MARCH 10th

ROGER BALDWIN

Distinguished leader of liberal thought, and Director, American Civil Liberties Union.

Subject:

"THE OUTLOOK FOR
LABOR'S RIGHTS"

MARCH 24th

MAURICE SAMUEL

Outstanding Jewish Publicist and Lecturer; author of "You Gentiles," "I, the Jew," etc., translator of Sholom Asch's "The Nazarene," etc.

Subject:

"WHY THE GREAT
HATRED?"

Reserved seats will be on sale for the Thomas Mann lecture which will be held in the Synagogue at 25c and 50c to members and 25c, 50c and 75c to non-members. Admission to all other Forum lectures is free to Center members and 25c to non-members.

**Membership Committee
Meeting Monday**

There will be an important meeting of the Membership Committee next Monday evening, February 24th at 8 o'clock. Members of the Committee are urged to attend the meeting promptly.

Forum on World Affairs

The fifth Annual Forum on World Affairs sponsored by the Brooklyn Section of the National Council of Jewish Women will be held on Tuesday, February 25th, at the Brooklyn Academy of Music. There will be two sessions, one at 10:30 a. m. and the other at 2 p. m.

Prominent speakers will address the Forum, among them Professor Harry A. Overstreet, Dr. Harry D. Gideonse, Dr. Henry Smith Leiper.

The registration fee is 25c.

Holiday Gym Schedule

Due to the Washington's Birthday Holiday the gymnasium and baths will not open on Saturday evening, February 22nd. The regular schedule will prevail on Sunday—from 10 a.m. to 2 p. m. for men and from 2 p. m. to 4 p.m. for boys.

Recent Library Acquisitions

We are pleased to announce that the following books have been secured by the Center Library during the past month and are now available for circulation.

- 'The Kaddish'—Dr. De Sola Pool
- 'Creative Evolution'—Henri Berson
- 'Where Do We Go from Here'—H. Laski
- 'The Story of Yiddish Literature'—Rolack
- The Book of Knowledge—2 vols.

SONG OF THE COMPASSIONATE SOUL

Continued from page 10

singer of inspired and whimsical songs than as a philosopher. The famous prayer at the end of the Sabbath, "Gott von Avrohom," chanted by millions of our mothers and grand-mothers as a farewell to the sacred day, poured forth from his loving soul. There were several others, notably "Dudele," now attaining favor as a concert piece with Jewish singers. But the crown of his poetic creation, is, no doubt, the "Din Torah"—his argument in behalf of the Jewish people against an exacting Deity:

Good morning to You, Lord of the World,

I, Levi Yitzhak, son of Sarah from Berdichev, come to you with a lawsuit from your people Israel.

What have you got against your people Israel?

Why do you harass your people Israel?

It is always: "Tell the children of Israel."

If anything goes amiss: "Command the children of Israel."

On all occasions: "Talk to the children of Israel."

Merciful Father in Heaven, Many nations have You in this world: Persians, Babylonians, Edomites.

What do the Russians say?

Their Czar is sovereign.

What do the Germans say?

That their king is ruler.

And what do the English assert?

That their king is supreme.

But I, Levi Yitzhak, son of Sarah

from Berdichev, maintains:
Let the name of the Lord be magnified and sanctified!

But I, Levi Yitzhak, son of Sarah from Berdichev, proclaim:
I shall not budge from here,
I shall not leave this spot
And let there be an end—
An end to the dispersion of Israel
And let the name of the Lord be magnified and sanctified!

He simply turns the tables. God has been exacting a great deal from his people, telling, commanding, ordering. But he of the profound and compassionate soul finds that their loyalty to God has deserved a better reward. God is still their only king, and thus it behooves Him to act as such, and to remove the main source of their troubles—the dispersion, the bitter exile with its humiliation and helplessness.

The great Song of the Compassionate Soul has penetrated deeply into the heart of the Jewish people. They have taken it along on their wanderings. And now, when the world is so badly in need of compassion and pity and human understanding, it has, in mysterious ways, found an echo in America. Its words coming from the studios of Radio City may sound strange and its cadences even stranger. But the yearning for compassion, goodness and salvation leaps across these handicaps and makes the heart of America throb with a kindred emotion.

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SUSTAINING MEMBERSHIP FOR 1940

THE following is a list of the 1940 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman
 Barnett, Mrs. S.
 Bregstein, Elliot
 Bregstein, Harold
 Bregstein, Jerry
 Cohen, Julius
 D'ugasch, Morris
 Elowsky, S. M.
 Goell, Mark J.
 Goodstein, William

Haft, Morris W.
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 Jablow, George
 Katz, Samuel
 Kirschman, M. J.
 Kline, Benjamin J.
 Kronish, Fred
 Lipsky, Charles
 Londner, Rudolph L.
 Lurie, Lieb

Marcus, Sidney
 Rachmil, Hyman
 Rutchik, M. M.
 Rusteln, Jacob
 Salwen, Nathan
 Shapiro, Abraham
 Steingut, Hon. Irwin
 Weinberg, Morris
 Weinstock, Louis
 Werbelovsky, Benjamin

ANNUAL REPORT ON BROOKLYN JEWISH CENTER ACTIVITIES FOR 1940

By JOSEPH M. SCHWARTZ, President

I AM following the usual custom in addressing you this evening, at our annual meeting, on the progress made by the Brooklyn Jewish Center during the past year. I shall deal separately with each department, but, at the outset, I am glad to report that our institution has made considerable progress during the year, and that it has carried on its manifold activities in a most satisfactory manner. We have solved our problems as they presented themselves and, as a whole, I believe that we have every reason to be satisfied with the various improvements made during the last year.

RELIGIOUS ACTIVITIES

In the field of religious activities, we are proud to record an ever increasing attendance at our services. The late services and lectures on Friday evenings continue to attract capacity audiences of young and old who come to listen to the illuminating discourses given by our Rabbi Levinthal and by the occasional guest speakers invited by him.

During the year we inaugurated the system of visiting cantors for the Sabbath. We were privileged to have as guests several of the country's leading cantors, who conducted the services about once a month throughout the season. This innovation is still in its experimental stages. It is hoped that it will bring about added interest in our services and that it will give our worshippers an opportunity to familiarize themselves with the various cantorial interpretations of the prayers.

Thanks to the generosity of a few of our members, Rabbi Levinthal succeeded in purchasing from the Palestine Pavilion at the New York World's Fair a beautiful Perochoth, an Ark Gate and two candelabra stands, all made in Palestine. They now adorn our Synagogue, and are a living reminder of the link between our Center and the Holy Land.

HEBREW EDUCATION

Hebrew and Sunday Schools

The Hebrew Education Department embraces the Afternoon Hebrew

School, the Consecration Group and the Junior Congregation. The registration in the Hebrew School is 118 pupils; The Sunday School has a registration of 196 pupils and the Consecration Groups consist of 52 girls. Altogether, the department serves 366 boys and girls who receive a fine Jewish training. This number does not include the pupils of the Center Academy. Financially the Hebrew School has continued to be a loss to the Center. The only way in which the problem could be solved is through a larger registration, but unfortunately, most of us have not yet learned the importance of giving to our children the Jewish background that will enable them to face life as Jews, proud of their heritage and conscious of their rightful place in the world in which we live.

Center Academy

The Center Academy, which gives to its pupils combined instruction in Hebrew and general subjects along progressive lines has a registration of 93. The registration in the Academy, too, is suffering from a lack of Jewish responsibility on the part of our parents.

Institute for Adults

Under the auspices of our Institute of Jewish Studies for Adults classes are given in Jewish History, Talmud, Bible, Hebrew, etc. In addition, the Institute has sponsored the Wednesday evening lecture courses dealing with "Zionism and Palestine," which are well attended. For this project we have received the cooperation of the Eastern Parkway Zionist District.

GENERAL EDUCATION

Forum

The Monday evening Forum has completed twenty years of its existence as a platform for the discussion of problems confronting us as Americans and as Jews. It has always been the aim of the committee to obtain the services of speakers of national and international reputation to state their views.

Library

Our Library has been steadily increasing both its stock of books and the number of readers, and we are very proud of its accomplishments. During the past year the books circulated among 576 members and non-members. The library provides reference facilities for the pupils of our schools and students of the Institute. At the present time, the library numbers 4000 volumes of which 300 were added during the past year.

Center Publications

When speaking of our cultural activities we can emphasize the two publications sponsored by the Center: the monthly "Review" and the weekly "Bulletin". The former is a highly thought-of magazine devoted to articles, short stories, and poems of Jewish interest, while the latter acquaints the membership each week with the activities of the institution.

SOCIAL ACTIVITIES

Membership Socials

The work of promoting sociability within the Center is entrusted to the Social Committee. It has arranged a number of very successful functions during the year, principally, the membership social meetings. The popularity of these meetings has grown steadily, and members look forward to them from month to month. Through these meetings we have managed to promote sociability among our members, a task which is not too easy in an institution comprising such a large membership as ours.

Clubs

In our program of serving every member of the family, we have not overlooked activities for our children. Clubs for the junior members have been functioning under the direction of experienced leaders supervised by Rabbi Lewittes. There is a club for every age group, in addition to groups devoted to special interests of the children.

The Young Folks League, composed of unmarried members and adult

sons and daughters of our members, conducted an attractive program of social and cultural activities.

RECREATIONAL ACTIVITIES

The record of attendance of the Physical Training Department, shows an attendance of 26,848 men, women and children. These made good use of the health-giving facilities at the disposal of our membership. In the first Eastern Jewish Center Basketball League, sponsored by the Jewish Welfare Board, the Brooklyn Jewish Center had the distinction of winning the 1939-1940 championship.

MEMBERSHIP

Our membership at the end of the year was 944 (637 married and 307 single) which is almost the same as last year's figures. The Membership Committee should consider the advisability of undertaking an intensive campaign to enlarge our sphere of usefulness by enrolling several hundred new members beginning next fall.

SISTERHOOD

The Sisterhood report will be delivered by the retiring President of the organization, Mrs. Albert Witty. You will be pleased to learn of the splendid cultural and philanthropic work carried on by the women of the Center. Mrs. Witty found it necessary to relinquish her duties after five years of excellent leadership. We are grateful to her for all that she has done for the Sisterhood and the Center, and I know that she will continue to render valuable service. The organization is fortunate in the fact that Mrs. Witty is succeeded by Mrs. Isador Lowenfeld, who has to her credit a great many accomplishments benefiting our institution.

FINANCES

Following the reading of my message, I shall call upon our treasurer, Mr. Moses Ginsberg, to present the report on the Center finances as of December 31, 1940. I want to say at this time that we have made considerable progress in reducing our debts. This was made possible through the two money-raising efforts during the year: one was the annual Kol Nidre Appeal and, the other the Center concert at the Metropolitan Opera House. We are most grateful to those who made contributions to the Appeal, as well as to those who assisted in the

sale of tickets for the Metropolitan event. The Concert Committee, this year, was headed by Mr. Samuel Lemberg, who deserves our sincere thanks for the energy which he put into this work.

CEMETERY

For a number of years our Cemetery Department was a source of considerable worry to the administration. Not enough plots were sold yearly to enable us to meet the charges for interest and maintenance, as well as the installments on the original purchase. The mounting charges for interest payments, etc. continually increased the cost of plots to the Center. In September of last year we had an indebtedness on the Cemetery amounting to \$46,000. Following negotiations with the Cemetery corporation, we paid them \$15,000 in cash and relinquished a number of plots for which we received a credit covering the original cost of the plots plus interest, etc. As a result of this transaction, we received a free and clear deed to all the remaining 266 plots, which represents a considerable equity. We shall therefore be relieved in the future of interest payments, and the Center will, in the years to come, realize a substantial income, which will be used to reduce the financial burdens of the institution.

GENERAL ACTIVITIES

Thus far I have limited myself to purely Center activities. I now want to mention a number of activities of a general nature in which the Center has played an important role. Our membership has participated in several fund raising campaigns, such as the United Jewish Appeal, the Federation of Jewish Charities, the Jewish Theological Seminary, and many others. A special committee has been actively engaged in work dealing with Jewish refugees. It is my sincere hope that during the coming year we shall be instrumental in raising funds to assist Great Britain in her gallant fight against the dark forces threatening the world. Whether this help is to be in the form of ambulances, or other necessities, will have to be decided by a committee which I hope to appoint shortly.

Last year I reported that the Center sponsored the organization of the Brooklyn Jewish Community Council. At a conference held in our building in April the Council was formally organized by the representatives of a

large number of leading Jewish organizations in Brooklyn. The Council elected its own officers, established its headquarters on Court Street, and is doing effective work in the field of safeguarding the interests of the Jewish population in our Borough.

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Before concluding this report, I want to express my sincere thanks to those who have been helpful to me and to the institution during the year. We are grateful to the members of the Center for their continued loyalty to their institution; we are grateful to the members of the various committees and their chairmen, and to the members of the Governing Board and the Board of Trustees, for their fine cooperation. My thanks to my fellow-officers, Judge Emanuel Greenberg, first vice-president, and Mr. Hyman Aaron, second vice president, Mr. Moses Ginsberg, treasurer and Mr. Max Herzfeld, secretary, for their continual assistance. I regret that due to illness Mr. Aaron is not with us tonight. It would have been my pleasure to thank him personally for all that he has meant to the Center, both as a vice president and as the Chairman of our House Committee. I know that I express everyone's sentiments when I extend to him our sincere wishes for a speedy and complete recovery.

I am, as ever, grateful to our beloved Rabbi Levinthal for his always wise counsel and loyal cooperation. During this year he was singularly honored in that he was awarded the degree of Doctor of Divinity, conferred upon him by the Jewish Theological Seminary of America. We rejoice in the added distinction that has come to him.

My sincere thanks are expressed to our Administrative Director, Mr. Joseph Goldberg, for his faithful and untiring efforts on behalf of our institution.

Let me end this report with a personal expression of appreciation to each and every one of you for the trust you have reposed in me as your President. Throughout the past eight years I have made every endeavor to give the best that was in me in the service of the institution which we all hold so dear. I want to express the hope that before another year passes we shall rejoice in the birth of a new and better world, a world in which greed, selfishness, hatred, brutality and intolerance will be unknown among the nations.

ANOTHER EXILE BENEFITS AMERICA

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placed him definitely at the head of the world's conductors.

In 1922, Walter reached the pinnacle of his musical career. The directorship of the famous Salzburg summer festival was offered to him. Walter accepted, and it might be said that from this year dates the phenomenal rise of the Salzburg Festival to world prominence. Under Walter's artistic direction it became the musical shrine towards which the music-lovers of the world made their way each summer. Walter remained the cornerstone of the Salzburg Festival until the Nazis took over Austria; and since his departure, the festival has known complete artistic disintegration.

Also in 1922 Bruno Walter visited this country for the first time, to serve as guest conductor of the New York Symphony Society. It cannot be said that he enjoyed here the success that he deserved. Perhaps we were not yet ready for an artist of his stature. However, a few discriminating musicians recognized him as a genius, and it was largely through their efforts that Walter returned another season. It was not until some seven years later, when Walter revisited the country — this time to serve as a guest conductor of the New York Philharmonic — that New York audiences gave him the appreciation that was his due.

Meanwhile, his reputation assumed more and more of a Gargantuan stature in Europe. He associated himself with Covent Garden, London, beginning with 1924, and from that time on was one of the most highly acclaimed conductors in England. In 1925, he became principal conductor of the Charlottenburg Opera in Berlin, and in 1930 the principal conductor of the famed Leipzig Gewandhaus Orchestra. Since 1932, Walter has been more or less a habitual visitor to this country, directing our leading orchestras.

But the truly great Bruno Walter—the Bruno Walter we, who traveled to Europe each year, knew so well—did not become known until he raised his baton at the Metropolitan Opera House. Then it became apparent, as never before, that he was one of the most invaluable musical figures of our time, a sensitive and discriminating artist, a poet of tones, an interpreter who recreates and rejuvenates whatever he chooses to touch.

As the late Lawrence Gilman once wrote of Walter: "He represents with singular completeness and authenticity what one might call the great central tradition of German musical culture. Here are a breadth and gravity of conception, a weight of utterance, a warm and rich expansiveness relevant to an interpreter's account of that mighty flowering of the musical spirit in Central Europe which began

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who would punish in another world a wicked man dying rich and prosperous; a God from whose service the good of the humble and of the weak and poor was inseparable.

Books are written in many languages upon the question of how much of this was due to Moses. Devastating, inexorable modern study and criticism have proved that the Pentateuch constitutes a body of narrative and doctrine which came into being over at least the compass of several centuries. We reject, however, with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap-forward ever discernible in the human story. We remain unmoved by the tomes of Professor Gradgrind and Dr. Dryasdust. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon 'The impregnable rock of Holy Scripture.'

Unluckily the stresses of the Exodus, the long forty years, or whatever the period may have been which was needed in the wilderness to sharpen

with Beethoven and has found its end, apparently, in Strauss. It is of this great tradition that Walter is particularly the mouthpiece."

And it is this tradition that Walter is painstakingly keeping alive in this country during the dark hours of recent German history, when culture and civilization is being trampled upon by the goosestep of the Nazi government.

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the Children of Israel from a domesticated race into an armed force of conquering warriors, led them to make undue claims upon Jehovah. They forgot the older tradition which the Pentateuch enshrines. They forgot the enlightened monotheism which under the heretic Pharaoh Akhnaton had left its impression upon Egypt. They appropriated Jehovah to themselves. In Renan's words, they made Him revoltingly partial to the Chosen People. All Divine laws and ordinary equity were suspended or disallowed when they applied to a foreigner, especially to a foreigner whose land property they required.

But these are the natural errors of the human heart under exceptional stresses. Many centuries were to pass before the God that spake in the Burning Bush was to manifest Himself in a new revelation, which nevertheless was the oldest of all the inspirations of the Hebrew people—as the God not only of Israel, but of all mankind who wished to serve Him; a God not only of justice, but of mercy; a God not only of self-preservation and survival, but of pity, self-sacrifice, and ineffable love.

Let the men of science and of learning expand their knowledge and probe with their researches every detail of the records which have been preserved to us from these dim ages. All they will do is to fortify the grand simplicity and essential accuracy of the recorded truths which have lighted so far the pilgrimage of man.

MORE NAZI BOOK BURNINGS

In Belgium the Nazi authorities are collecting from all bookstores the works of Jewish authors and "democratic non-Jewish authors." The works are to be burned in public with accompanying ceremonies.

THE RIVERSIDE

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Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

FORETHOUGHT

- IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.